

Light:

A Journal of Psychological, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

No. 422.—VOL. IX. [Registered as a Newspaper.] SATURDAY, FEBRUARY 2, 1889. [Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

In the second edition of Lady Caithness's *Serious Letters to Serious Friends* (C. L. H. Wallace, Oxford Mansions) I welcome a work which has been, I know, of service to many inquiring minds. It is ten years and more since the first edition was issued, and since that time the subjects on which the Letters treat have been dealt with more fully in the same author's *Mystery of the Ages*. Lady Caithness, in her preface to her new edition, writes excellently well respecting that "fathomless and fascinating" field of study known broadly as "the Occult" — "the study of the Infinite," embracing "all that can be apprehended or experienced by the human mind." I feel personally indebted to any one who is labouring in any portion of this great field for any help in bringing home to the public mind a real conception of the vastness of the subject with only one small portion of which most of us can hope or attempt to deal. The origin and destiny of the Soul, the influences to which it is subjected, the education which it should acquire in its short journey through this life are subjects, as Lady Caithness points out, of imperial importance, interests as old as creation, not to be pinned down within the narrow limits that some persons would assign to them.

In the *Grand Reality* (H. J. Browne; Trübners) we have what purport to be "the experiences in spirit life of a celebrated dramatist received through a trance medium." The dramatist is intended for Shakespeare, no doubt, and those who attach any importance to the use of great names in such a connection will judge for themselves how far the subject matter of these trance communications is worthy, and such as may reasonably seem genuine. The editor admits that he is "aware that in portions of the lectures there is a want of consecutiveness, the thread of the discourse being broken by the introduction of matter foreign to that being treated of, and that, in some cases, there are repetitions of what has already been stated, thus laying them open to adverse criticism by those who only judge of writings from a literary standpoint." I am not one of these. I am fully aware that the circuitous methods by which a communication comes through a trance medium may considerably modify and even adulterate it. I anticipate that; and I do not care to inquire too curiously whether the shade of Shakespeare did actually inspire the contents of these 500 closely-printed pages. They must be judged on their merits.

Fourteen years ago Mr. Browne made the acquaintance of "an almost illiterate young man of the name of Harris,"

who held circles twice a week, "which were attended by an earnest but motley group of inquirers." The chief control purported to be this same eminent dramatist, and Mr. Browne seems to have felt a difficulty as to his identity, for he inquired "how the spirit of such a celebrated man came to be connected with so humble an individual as the medium." A very pertinent question. Unfortunately the answer was "too long to be given *in extenso*, though it was quite satisfactory to the editor." We are, therefore, left wondering what solution of so complex a problem was so vouchsafed, and still more, why a concise abstract of it was not given. For Mr. Browne has here touched one of the most pressing difficulties connected with the subject on which he writes. All we are told is that "the leading control did not know anything of the medium till a spirit known by the name of Robinson . . . addressed him," and concluded a sort of contract with Shakespeare to "lecture through" this illiterate person, who is oddly assumed to be the "most desartless and fit man" for the purpose. Shakespeare, it seems, had long been looking about for a ready-made medium, having "neither the patience nor the perseverance to develop one for himself." Is that, I wonder, why he always borrowed the plots of his plays from other people? Did the old habit persist? Poor Shakespeare!

But there is more, and this is not the worst. The "celebrated dramatist" was heckled as to his use of plain (very plain) prose. Why did he not speak through the medium in verse—at any rate in blank verse, if not in sonnets? Modestly disavowing any originaive faculty, Shakespeare threw over all responsibility for his works in a frank way that will be gratifying to the Bacon Society. "They were the product of a band of poetic spirits. . . . and he was merely a medium." The editor then put the crucial question which Baconians try to solve, but he seems to have mixed Ben Jonson with Francis Bacon in a way that they will hardly approve. However, the celebrated dramatist avowed that there was "a modicum of truth in the theory, for, not being able, from want of education, to correct a single stanza of the poems written through his hand, he used to submit his writings either to his friend Bacon or his friend Jonson to see if they were correct." We then learn what is certainly news. Shakespeare's early days were passed in "slaughtering sheep, and often in those days his hand would be controlled to write all over the skin of the sheep he had just skinned . . . and so, many plays, probably equal to any written through him in after years, were lost to the world." It must have been an uncomfortable process, and I hardly see my way to a clear understanding of it. It should be added that "the editor does not hold himself responsible for these statements; he simply records them." Perhaps it would have been well if his simplicity had not led him to record them at all. This, however, is matter of opinion. It may be conceded at once that an illiterate person is unequal to the task of delivering the contents of this book. But it must also be said that the contents, however abnormally produced, are not of a character that merits publication or calls for serious

attention, though the student of occult phenomena may find in them suggestive material for consideration.

The most instructive part of the recent publication of the Society for Psychical Research is the anonymous paper on "The Connection of Hypnotism with the Subjective Phenomena of Spiritualism." And the most instructive part of that paper is the view taken by the writer on the value of evidence as contrasted with that, for instance, taken in the following paper by Mrs. Henry Sidgwick, "On the Evidence for Premonitions." It is instructive, because it sheds light on what I have reluctantly felt to be the inequality of the methods employed by the Society in dealing with various phenomena. There are certain phenomena which we Spiritualists record, of analogous character, occurring sporadically in all parts of the world, and at various times in various ages. Much of the evidence for individual cases is necessarily the record of individual experience. Its value depends (1) on the character of the narrator; (2) on the character of his narration as correlated with previous records; (3) on the precision with which his testimony is given. No single piece of testimony can be independent of similar experiences, for the stamp of ubiquity in all ages must establish a predisposition in favour of the reception of such testimony in the present day. To treat every piece of evidence offered as if it were something new and unheard of is unfair. Therefore the evidence offered by an individual not antecedently of a character such as to make him unworthy of credit is to be accepted and weighed. This is what the Society for Psychical Research has declined to accede to. All evidence given by Spiritualists has been approached in a spirit of suspicion, and has been discredited when it is not impossible to reject it. It is, therefore, instructive to find that the evidence in this paper on Hypnotism and Spiritualism rests on the statements made by certain "men between the ages of eighteen and twenty four" who by self-suggestion when alone were able to produce rigidity of a particular limb or even of half the body. I wonder what would have been said by the Literary Committee to such evidence offered by a Spiritualist. One man "discovered for himself when quite alone, that he could make either hand or arm rigid by stroking it with the other hand." This is the character of the evidence. I do not doubt the statement. I accept, on the proffered authority, what is stated. Let us, however, have some reciprocity. What is sauce for the Psychical Researcher would also be sauce for the Spiritualist.

The Spectator is a sinner in this same respect. In the course of a review of a book already noticed in "LIGHT"—*The Peckster Professorship*—the writer says: "Remarkable as much of the testimony to this class of mediumistic facts undoubtedly is, it is so strangely mixed up with fraud, caprice, and moral levity of all kinds that it will take quite a new class of witnesses and a very different tendency in the drift of that to which they bear witness, to convince the great majority of serious people that there is anything worth looking into in their evidence." It is well to nail a statement of that kind to the post at once as an imputation on the great majority of serious people. What! we are to wait till the tendency in the drift of testimony suits us before we pay heed to it. And this in a serious paper which poses as a great moral instructor of men. The fact is that "serious people" of the class of which this writer is a specimen are characterised by a mental shiftiness, and an evasive frivolity, that incapacitate them from dealing seriously at all with what is beyond the limited length of their mental tether. It is not merely the men of science who (with some brave exceptions) shirk a duty that lies at their feet, but the Churchmen do the same. Devout, self-denying, zealous, they are blind to the one help that

could be of real advantage to them. They are tithing mint, anise, and cummin, and neglecting the most important thing that has come to them since the days when their Church was in embryo. And most likely they will continue till the flood comes and sweeps them all away. It has been the case in past history; it may be the case again.

FIRST ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

This meeting took place in the new rooms of the Alliance, at 2, Duke-street, Adelphi, on the evening of Tuesday, January 22nd.

The President, who was announced to deliver an address, before doing so welcomed members to their new home, and expressed the hope that these meetings would be characterised by the least possible formality, and that free and frank discussion would ensue on all the questions laid before the various meetings. It was intended that discussions should be opened on questions which would be duly announced, and that members should then express their opinions and difficulties, or throw such light as they could from their experience on disputed points. He mentioned, in conclusion, that a programme had been settled in advance with the hope that members would regard those evenings as engaged and that a regular and full attendance might thereby be secured. He then gave a summary of the report for the past year, the full text of which was given in our last week's issue.

After this formality, the President proceeded to open a discussion on the subject announced, "How it strikes me, looking before and after."

We cannot give more than an outline of what was chiefly an extemporary address. The skeleton of the speech was something like this:—

Looking to the past, it strikes me

1. That last year has been one of steady and uneventful progress. If it be true that "blessed is the country that has no history," we may adapt the saying and claim a blessedness from our uneventful life. We have not even had an "exposure" among us. And generally, since I knew it, Spiritualism has made tremendous strides. As Mr. Huxley has published, it "has gained more converts in less than half a century than Christianity did in the first three centuries of its existence."

It is certainly going fast enough, perhaps too fast. The attention its marvels have excited has not been altogether healthy. We have had too much wonder-hunting, and too little care in estimating the value of our facts. And we have had a good deal of sporadic theorising, which is in some danger of being confused with fact. Men will fight for a pet theory more fiercely than for an established fact. There is danger here.

2. It strikes me that the phenomenal facts on which the evidence of the action of a force guided by an intelligence is based are irrefutably established; (1) by evidence that cannot be got rid of; (2) gathered from every country under heaven; (3) and at all times before and since the unfortunate Foxes made their fiasco.

It is important to insist on this. It cannot all be conjuring. And it may be added that some of the mediums are babes and sucklings. They cannot have become trained conjurers before they can walk and talk.

3. Having so insisted, it strikes me that if Spiritualism meant only the production of certain noises that might be simulated by Huxley-cum-Fox toes, specially and specifically snapped, cracked, dislocated, displaced, or whatever the process may be called, I would willingly let it die. Maskelyne on his own stage can beat them all. I can see it for a shilling at the Egyptian Hall. It does not interest me to hear that somebody can displace certain parts of his body and thereby make a noise. All this may die to-night and true Spiritualism be none the worse.

4. It strikes me that Spiritualism is not confined to the production of strange phenomena, "unseemly attacks on furniture." To many this is the adit. Some never would have got in by any other way. Some are spiritually gifted, and do not require phenomenal evidence. Most people do.

Some stop in the gangway and block the road, clamouring that there is nothing beyond.

Some pass through and find enlightenment and peace, satisfaction and rest. It is an open question in my mind whether any one who stops short at what I call the gangway is any the better for what he has got out of Spiritualism. I can conceive that he may be the worse.

5. It strikes me that we want some definitions. I find myself assigning to words meanings that are not those in general use among Spiritualists. A good deal of confusion of thought prevails. Some people seem to think that Spiritualism is altogether a question of raps and noises, and so forth. I don't.

What is Spiritualism?

Shall we say, "That which brings home to us the existence of a world of spirit and of the fact of its impact on the world of sense"? That is insufficient.

The phenomenal side of it I long since defined as evidence of "the action of a force conveniently called psychic, governed by an intelligence apart from a human brain."

But I am by no means content to confine my idea of Spiritualism to those limits.

There is the action of spirit on spirit to be reckoned with, whether it be (1) of spirit embodied on spirit embodied; or (2) of spirit unembodied or disembodied on spirit embodied.

This may, and in its highest aspects *must*, be apart from phenomenal manifestation. The communion of spirit with spirit is not a question of tables. It is not to be so trammelled.

Spiritualism, therefore, includes all that concerns the communion of one incarnate spirit dwelling in the great world of spirit in which it is a unit with other spirits incarnate or disincarnate.

And herein it touches the depths of our nature, ethical, philosophical, religious.

It is something higher, nobler, than the trained toe even of a supreme physicist.

6. It strikes me that Spiritualists of thought are at last awaking to the necessity of correlating the facts which they have already accumulated.

Of course this involves sifting. But it is as easy to err in promiscuous rejection (*e.g.*, Society for Psychical Research) as it is in a too credulous acceptance.

It does not seriously matter what facts are counterfeited. All facts are counterfeited if it pays. The facts remain. The imperative necessity is to interpret them.

In doing so we must be catholic and eclectic, otherwise we shall get groovy and hide-bound. I am not afraid of any body of thought, nor of asking anyone, who has studied these obscure subjects, to give me the benefit of his advice. Above all things do not let us be narrow, self-opiniated, or prejudiced. May we not, in the millennium now so near (as the wise folk think), hope for a consensus of educated opinion, and a kind of co-operative working amongst all students of these mysteries?

7. Here I come to the place where, if I am to proceed, I must become prophetic. What is to be the future of Spiritualism?

Just what we make of it. It has come to the world before this generation, and the world has rejected it, or taken from it what it was able to assimilate. To some it is still a mere farce, a show, a spectacle, an amusement for an idle hour. To some it is a perplexity, they cannot make up their minds about it. To some it is a device of the devil. To some it is a revelation from God. Some find it a means of developing their affectional nature. Some learn from it their religious duty, so to live here that they may live better hereafter. (There are no such incentives to a good life as (1), the consciousness of living in the very presence of those we love; (2) the surety that we are the architects of our own character.) Some get true religion from it; some become fanatics. Each makes of it what he can, and that is the best evidence of its inherent and intrinsic truth.

And surely over us all in our tortuous ways and wanderings, in our manifold perplexities and distresses, there is a guidance which brings to the honest seeker after truth that which is best, that which he is most fit to receive. In that faith I live, in that faith I am ready to die. Without it life would not be worth living.

At the conclusion of the President's address Mr. Alaric A. Watts moved, and Mr. Dawson Rogers seconded, the adoption of the report. This was carried unanimously.

Mr. Watts then moved a vote of thanks to the President, and spoke in very generous terms of his work in

Spiritualism, in the Alliance, and in the editorship of "LIGHT." It was to him a source of constant gratification to note how the literary tone of "LIGHT" was maintained, knowing, as he did, how much unacceptable matter must be sent in, how comparatively small was the area of contribution, and also how much original matter was contributed by the Editor himself. Passing to the general subject of the address, Mr. Watts noted the President's attempt to define Spiritualism, to which he took no exception. Spiritualism was the whole life we live, divested of its clothes. It was at the root of all aspects of life, and especially was it the essence of religion; and we lived in times when it was very necessary to vitalise religion lest it become corrupt by mere formalism. He did not care about Huxley and his raps. He (the speaker) had had raps in his own room, in all parts of it, where no medium was paid for their production. No man knew better than Huxley that pseudo-science always dogs the steps of real science, and yet he had fallen into the toils of it in his old age.

Mr. E. Dawson Rogers seconded. He thought that no one knew as he did the amount of labour given by the President to work in Spiritualism. He had been associated with him in the old British National Association of Spiritualists, and in the founding of the Society for Psychical Research (he was sorry to say), for when he suggested the formation of such a society to Professor Barrett they both felt that Mr. Stainton Moses was the man to seek. At his urgent instance, as well as by the request of Professor Barrett, Mr. Stainton Moses came up specially from the country and moved the resolutions which practically founded and formed the society. Mr. Dawson Rogers thought that he had no cause to congratulate the President on that fact, for he felt that the society deserved as many hard hits as the President had given to Mr. Huxley. Every device was resorted to to avoid the plain conclusions of the Spiritualist. Mr. Watts had told of his rappings. The Society for Psychical Research would say that it was his sub-conscious self. That was the explanation of everything. Mr. Dawson Rogers concluded by saying that he had more than once expressed the opinion that the amount and quality of the work done by the President were such as no one else could compass, and he cordially seconded the motion of Mr. Watts.

The President returned his hearty thanks for the compliment paid to him. He did not deny that his work outside of Spiritualism was heavy. He did not conceal that the work in Spiritualism was onerous. But he was sustained by the unvarying kindness that he met with, and by nothing more than the valuable aid given to him by Mr. Dawson Rogers. They had worked together now for many years—years enough to make many enemies—and their relations had been always of perfect friendliness and confidence. He was greatly indebted to Mr. Dawson Rogers, and could not do otherwise than acknowledge the obligation. So long as health allowed, his services, such as they were, would always be at the command of Spiritualism.

Mr. Dawson Rogers asked the President whether he could advise on this case—ladies holding sittings, getting communications, some good and pleasant, but others untrue and unpleasant. They took a distinctly religious view of Spiritualism, were in no way frivolous, and desired only that which was pure and good. What was to be done?

The President thought it would be best to discontinue sitting till a guide, wise, powerful, and good—all three qualifications requisite—could be secured.

Some further conversation ensued, in the course of which Mr. Watts suggested that there was no guarantee that persons of pure intent and clean life should have any immunity from contact with deceit and evil. It was not so in this life. Spiritualism was taught by experience, and perhaps Mr. Dawson Rogers's friends had not learned

properly to interpret their messages. Swedenborg's doctrine of correspondences was illuminative. We were entering, all of us, into a state where death was birth, and that seeming paradox might suggest caution in interpreting what we assumed to be lying messages. Even if false in form they might have their use.

"A MODERN FAUST."*

[THIRD NOTICE.]

(Concluded from page 27.)

Having given at some length an account of the earlier portion of this work, the reader will now have grasped the general plan and mechanism of the whole, and we can therefore pass much more rapidly over the parts which yet remain. Book IV. is almost entirely prose, and is entitled "The World; or, the New Walpurgis Night." Students of *Faust* will understand at once what is meant by this. After Margaret has been seduced, it is Mephistophiles' intention to make Faust forget her, and leave her to her ruin. With this purpose he hurries Faust away to a scene of the wildest and most grotesque extravagance; bringing before him the vision of all the inconsistencies and incongruities in the world of nature and of man. The Walpurgis Night of the *Modern Faust* is not so wildly fantastic and imaginative as that of the German poet. Close at hand, and on the surface of the world in which we all live, are nightmares and chimeras quite sufficient for the purpose of our author—a worldly Bishop; a self-satisfied dilettante, scornful of everyone who does not praise him; the so-called "upper ten," magnifying their exaltedness, sure that the maintenance of their order is the great end of the solar system, yet lost to every perception of honour and righteousness; Mr. Worldly Wiseman, the self-complacent critic, who thanks the Unknowable that he is not as other men are, and holds philanthropists to be merely meddling Pharisees; the materialism which laughs at faith, and can account in the most satisfactory and scientific way for the silly hallucination which leads the ignorant to think that he is inspired; confusions of the social body, cries on the right hand and on the left, some that all is wrong, others that all is right, that equality means suffering none to rise—*per contra*, that it means compelling all to rise, that equality itself is all stuff, and that the universe is framed upon difference, and the necessity of a suffering class; all the various theories classed by the indiscriminating under the much misunderstood name of Socialism:—Anarchism, Nihilism, pure Animalism; Babel of dogmatist, orthodox and heterodox; will-o'-the-wisp of nostrum mongers, learned and ignorant; gospels scientific, materialistic, ethical, spiritual; Ragnarok, a confused phantasmagoria where the old has not yet quite faded, nor the new got clearly revealed; ending, naturally enough, in "Bewilderment." Memory recalls the past so vividly, that which is past and which is present, which a memory and which reality seems uncertain: is all real, or all illusion? They come and go, they glance and fade, like the play of colour in a bubble, that all seems unstable and transitory. What is it? Why is it? Who is responsible for it? Can anyone control it, and set bounds to its vagaries? It is the problem of the "Vision of Sin":—

"At last I heard a voice upon the slope
Cry to the summit, 'Is there any hope?'
To which an answer pealed from that high land
But in a tongue no man could understand."

The action itself cannot explain itself in any other terms than *itself*; and if you cannot decipher it you will ask in vain elsewhere for a solution. God has written the answer, and man must be willing to learn to read it, and not idly desire to be told it without any pains at all. Until this

knowledge is gained the riddle must seem hopeless, as is expressed in the lines with which this book concludes:—

"I know now whence, or whither,
Why, or how we travel in the world-show,
Doubt of now, nor understand before, and after!"

The world of man is a chaos inexplicable and bewildering, therefore the Man will turn to Nature, where surely he will find order and peace. But, alas, he finds only still problems dark and dread. Nature is not all beauty; she has her relentless moods when human life is utterly disregarded by her. The body of a shipwrecked seaman lies in the splendid sea-cave; a boat-load of happy people crosses a river: friends wait upon the shore: one moment all is life and joy; the next they are struggling in the waters—

"While we may lay no more the blame
On human crime, and error."

Fire, too, is as relentless as water: a theatre full of children catches fire, and blazes on

"Heaped and piled,
With agonies contorted wild,
Of many an innocent little child."

Then wrongs done under the name of legality—

"Decorous infamy, close masked in law,
The gentleman evictor, who evicts
The dying babe, and its heart-broken mother,
With choked sob praying shelter for her child.
He spurns her, fires the sheltering hut; they wander
Aimlessly wander up the bleak hillside,
Some wailing, some with vacant stare, and some
A silent curse in their wretched hearts."

Lastly, a despairing mother, drowning herself and her child, concludes the catalogue; the veil of sense with its pictures of detailed horrors rises, and we stand face to face with the personification of evil, the awful being who claims all these as his working, and boldly asks why it should not be so. Love, right, self-denial, these, he insists, are fictions of man's disordered brain. Nature knows neither right nor wrong. Careless, indifferent, she gives, and takes away again; she exalts, and brings down; and for neither is she to be praised or blamed: happiness delights her not, nor does misery grieve her.

"There is no right, no wrong, no heart in Nature:
Your right and wrong are rules for your own order,
Rules variable, moreover, and unsure.
Nay, virtue is but idiosyncrasies,
Similar, close-knit, long inherited,
Thrust upon others under penalty."

And as for God, what has God been but a name under which men have persecuted and tortured one another? How could these evils be if He were? unless, indeed, He were too weak to prevent them.

"If He commanded, then myself am He,
And if permitted, He is impotence.
Choose, man, your horn, or else renounce your God."

This section sums up all that has been brought before us piecemeal in the foregoing portion of the book, and presents it in an exceedingly powerful and graphic way. The argument of the power that denies is here pressed upon us in its most awful and alarming shape; though, of course, its power upon us depends entirely upon ourselves. The man who lives in exteriors will be aghast at what a case can be compiled from exteriors against his exterior creed: but the man who has once really seen the light will be undaunted by all that can be urged against him. He will know that darkness trying to prove itself is the very worst form of attempting to prove a negative: the darkness *seems*; the light *is*. And so as we pass to the Sixth Book (mystically it should have been the Seventh), the prison walls of sense are burst asunder, and we stand in Heaven. Here the Man finds his own lost child, and all the children he had seen tortured and killed by selfishness, lust, and hate. All the sad past forgotten, save that the endurance of it has enriched them with a rarer glory, a

* *A Modern Faust and other Poems.* By the Hon. Roden Noel. (Kegan Paul, Trench and Co.)

deeper apprehension of present blessedness, they play in the garden of God lovingly, merrily : all earthly grossness laid aside they sport in the air like perfect swimmers in the water, laughing, singing, and "flying, flying after one another." Here, too, he finds for every wrong that the fiend had urged, an answering right: faith, human service, and the song of golden deeds, including the hospital nurse, Gordon's heroism, the dauntless bravery that mans the lifeboat, the endurance of the adventurer, the priest who gave his life to minister to the lepers, the African boy-martyr, world-progress, mother's love, and lastly, a section entitled "Jubilee and the Good Emperor." We must honestly say that we regret very much the introduction of this section, and we hope that when the book reaches its second edition our author will entirely suppress it, for here he passes from what must be universally recognised by all thoughtful and earnest men to a matter upon which a quite legitimate divergence of opinion exists : and one may have a fair amount of respect for our Sovereign in a general way without being willing to go quite so far as our poet in placing her among the idealisms and heroisms of the world.

But the poet's real answer to Satan is contained in Canto V., and here he is, perhaps, at his very best. To show that there are good things as well as bad in the world is to leave the whole question still in doubt. Sages of the East had got as far as that centuries before Christianity, and we surely can see further now. Satan had urged that Nature had no heart, and such a reply is but to assert that she has a divided heart. What is required is to show that evil is not evil in the sense in which it at first seems to be evil ; that it is not an accident, or oversight ; nor the best thing that God could do, given the circumstances ; but is part of the Divine Order ; and will, when seen in its true light, be recognised with thankfulness as the most powerful evoker of good, and means whereby have been assured the utmost fulness and perfection of the glory of the Divine end.

We understand that our correspondent "Eothen" has in the press a reply to the article in the *Revue des Deux Mondes* by M. Emile Burnouf, entitled "Le Bouddhisme en Occident." The title of his pamphlet is *Blavatsky Buddhism*.

CORRESPONDENTS will much oblige by remembering the invariable rule that all correspondence addressed to the Editor must be written on one side of the paper only. Even in a letter not necessarily intended for publication there may be some remarks available for public use, and to copy them is a needless tax on time.

THE FOLK-LORE SOCIETY, which meets at 22, Albemarle-street, has arranged for a series of meetings from January to May. On March 20th Dr. Morris will address the Society on "Death's Messengers and its Variants" ; and on May 21st, Mr. Nutt will read a paper on "The Legend of the Buddha's Alms Dish and Its Affinities to the Legend of the Holy Grail." All information may be had from Mr. J. J. Foster, 36, Alma-square, N.W.

We have received from Dr. Berridge a long letter in reply to Mr. W. W. Fawcett and Mr. C. C. Massey. He raises in the course of it many questions which are new, and which do not enter into the subject matter of the replies of these gentlemen to Dr. Berridge's original letter. We must decline to allow our columns to be used for purely personal purposes. But a biography of Laurence Oliphant is in process of preparation, and as in this book all matters in dispute must necessarily be entered into, our correspondent will then have a proper opportunity of correcting any mistakes that he may observe.

"To acknowledge our faults when we are blamed is modesty; to discover them to one's friends, in ingenuousness, is confidence ; but to preach them to all the world, if one does not take care, is pride."—CONFUCIUS.

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Mrs. Hennings ...	5	0	0
Morell Theobald ...	3	3	0
A. A. Watts ...	3	0	0
H. Wedgwood ...	3	0	0
G. Wyld, M.D. ...	3	0	0
G. P. Serocold ...	2	2	0
C. A. P. ...	2	0	0
J. J. ...	2	0	0
Sir Chas. Isham ...	2	0	0
Mrs. Sainsbury ...	2	0	0
"V." ...	2	0	0
E. M. ...	2	0	0
"A Friend" ...	2	0	0
Lady Mount-Temple ...	2	0	0
Miss Withall ...	2	0	0
Miss H. Withall ...	2	0	0
Mrs. Carter ...	1	11	6
Mrs. Basil Wood ...	1	10	0
J. Owen ...	1	1	0
Mrs. Penny ...	1	1	0
Mrs. James ...	1	1	0
J. H. G. W. ...	1	1	0
Mrs. A. Mackinnon ...	1	1	0
S. R. ...	1	1	0
W. ...	1	1	0
F. W. Percival ...	1	1	0
Mrs. F. W. Percival ...	1	1	0
Miss Spencer ...	1	1	0
Hon. Mrs. Forbes ...	1	1	0
Hon. Auberon Herbert ...	1	0	0
Sir Charles Nicholson, Bart. ...	1	0	0
W. W. Fawcett ...	1	0	0
M. A. A. ...	1	0	0
M. H. C. ...	1	0	0
"F. M." ...	1	0	0
A Friend ...	1	0	0
Mrs. Garratt ...	1	0	0
"A. M. L." ...	1	0	0
A. Glendinning ...	0	10	6
G. W. A. ...	0	10	6
Mrs. Ross ...	0	10	0
E. B. S. ...	0	10	0
Miss Phillipps ...	0	10	0
"L. O." ...	0	9	6
R. B. ...	0	9	2
"A. J. J. W." ...	0	9	2
Mrs. Glanville... ..	0	9	2
I. de S. ...	0	5	0

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Dowd's Temple of the Rosy Cross is now on sale at 2, Duke-street, Adelphi, W.C. Price, 6s. 6d. plain ; 7s. gilt.

MR. TOWNS desires us to state that he will be in Sheffield from February 10th to 18th. Letters to be addressed, 175, Pond-street, Sheffield.

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Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, FEBRUARY 2nd, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects, good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

DR. LAUDER BRUNTON ON TRUTH AND DELUSION.

Dr. Lauder Brunton discourses in the current number of the *Universal Review* on "Truth and Delusion." He professes to give a "common-sense" explanation of certain phenomena which have been attributed to other causes. The learned writer is instructive, if only because he shows in his own proper person how far a man of his special training will go in order to avoid any admission of causes outside of his own "common-sense," i.e., of what he is familiar with. The results of a purely materialistic training are very illuminative.

The writer begins well. "Truth generally has more than one side." That is a fact, and may be remembered in estimating Dr. Lauder Brunton's one-sided criticism. We shall best illustrate what we have to say by giving some running account of the points commented upon by him.

At the outset Dr. Brunton shows that he may be mistaken by quoting a case in which an American from the Eastern States had told him that he could light the gas by pointing his finger at it. It was not till he had puzzled out the explanation, familiar enough to us now, that he accepted the fact and understood the cause. Perhaps he may come by a similar method to accept other facts which now seem strange to his uninstructed mind, or, as he himself says, "occurrences which take place under unfamiliar conditions, which we are led by ignorance to disbelieve." "The learned man takes everything into consideration," and it may be that learned men, like Dr. Lauder Brunton, will eventually consider, and finally accept as proven, the facts that we put before them. We have the more hope of this because our critic expressly says that he gives only his own opinions, and desires them to be taken "simply as possibly representing one side of the truth, and not to be accepted as final conclusions."

There is, he thinks, an evolution in beliefs as there is in art and dress. He regards the general distaste to horseflesh as an article of food to have arisen from the fact that it was in old days "meat offered to idols." We once experimented on the article at a great banquet at the Langham Hotel, and we should assign a different cause to the fact. There were no idols present.

Dr. Lauder Brunton mentions the belief that a person cannot die comfortably unless the window of the room is opened, and opines that the failing vitality is snuffed out by the cold air so introduced. He also speaks of the belief that "persons at a distance can be tortured or killed by making waxen images of them and then running pins into the images." He confesses, however, that he is not sufficiently acquainted with the history of the belief to offer any serviceable opinion with regard to it. If he will apply to the Secretary of the Society for Psychical Research he may learn something to his advantage.

Furthermore he has his say on presentiments, and tells a good story of a personal friend who "after being absent from home for some time felt a strong presentiment that unless he reached a certain place by a certain time a great evil would befall him. So strong was the impression that he travelled 200 miles across the prairie to reach the place in question, and he arrived just in time to prevent the misfortune which would otherwise have occurred." And then we have the materialistic explanation, which politeness forbids us to characterise, that the occurrence was of the same type as the waking of a man at a certain hour to catch a train. Probably he went to bed, probably his mind was occupied with some apprehended evil, probably, &c. All without any shred of foundation to rest on; airy nothings without a habitation, and—so far as we are concerned—a name.

It is not, perhaps, profitable to follow this style of argument further: though some admissions that Dr. Brunton makes are instructive. He seems to us to belong to a type that is becoming increasingly common. He is psychically alert, and is struggling against the outcome of a purely materialistic training. He will struggle in vain. The hand of the destroyer of the old bad régime is upon him, and he will be forced to give up his pseudo-explanations. They will not consort with any real knowledge, though they do rub shoulders with pseudo-science.

SECOND SIGHT.

No. II.

Apropos to the question of Second Sight to which we adverted in connection with the last number of the *Folklore Journal* (December, 1888), we think it will be interesting to our readers to illustrate those cases by reference to a very rare and scarce book in our possession. It is entitled: *A Treatise on Second Sight, Dreams, and Apparitions: With several instances sufficiently attested, and an Appendix of others equally authentic; the whole Illustrated with Letters to and from the Author on the Subject of his Treatise, and a Short Dissertation on the Mischievous Effects of Loose Principles.* By Theophilus Insulanus, Edinburgh: Printed by Ruddiman, Auld and Co. Morocco's Close. Lawn Market, 1763. (pp. 182, small 8vo.)

It will be convenient to attempt some sort of classification of the cases recorded, there being none in the book before us. For present purposes we shall extract only such cases as come within the range of our present subject, deviating only a little into the region of death-compacts and not dealing with apparitions and dreams.

The difficulty of classification is considerable: but for our purpose this may suffice:—

- 1.—The faculty of second sight seems to be objectively demonstrable, i.e., there are recorded cases where several witnesses have testified to the same occurrence independently witnessed
- 2.—The visions are infinitely various, by no means on a stereotyped pattern.
- 3.—Some are only visual.
- 4.—Some are only audible.
- 5.—Some are apparently prophetic.

- 6.—And these prophetic visions find their fulfilment at various intervals of time, from a few hours up to many years.
- 7.—Some of these visions foretelling death are of a special type, *e.g.*, the shrinking or dwindling away of the apparition seen.
- 8.—Many are predictive of death.
- 9.—In some cases there is a death-compact, *i.e.*, two persons in life agree that the one who predeceases shall appear to the other.
- 10.—There remain a number of unclassified cases which come under none of the above heads.

With this rough classification to guide us we proceed to adduce some typical cases, reserving to the last the statement of some theories, and the propounding of some problems.

I. The faculty of second sight is objectively demonstrable, *i.e.*, there are recorded cases in which there is concurrent testimony from observers as to the occurrence :—

“Mr. Anderson, a person no less curious than possessed of strict good morals, relates, from his own knowledge, that when he was school-master at Strontian, in June 1755, his daughter, grand-daughter, another gentlewoman, and servant, travelling from Strontian, were to be in company as far as the current of Ardgower; that when they came in sight of the river of Sallachan Rebecca MacCalman, of their number, (a girl of sixteen years of age), observed, at some distance, on the other side of said river, a person covered with a loose light coloured garb, resembling a shroud, approaching to the water-side, and at the very ford that her aunt and she were to cross, of which having told her fellow travellers, all of them saw the apparition, which moved forward and backward about the bank of the river among the ferns; as they drew near the river, so did the phantom, and vanished from their sight on the spot opposite to the ford which they entered to cross the water. After they had passed the depth of the river, and were near the other side, both were carried off their feet, and the said Rebecca was drowned, notwithstanding all her aunt could do to prevent it. Another remarkable circumstance on this occasion is, that a widow woman in Sallachan, about an hour before the fatal event happened, saw in the sea (the very place where the corpse was taken up), an unusual agitation and bubbling on the surface, followed by rising of the water to a considerable height, resembling the form of a pyramid, which the said widow woman believed to be a shoal of salmon fish, and blamed the fishers that they did not shoot their nets there; but no fish being caught at that place for some time before or after gave ground to conjecture, that the uncommon rising of the water portended what after happened.”

“Angus Campbell, late tacksman of Eansay in Harris, a person of remarkable candour and probity, related, That, in a fair sun-shining day, he saw a little fleet, consisting of nine vessels, with an easy leading gale, coming, under sail, to a place called Gorminish, opposite to his house, where they dropt their anchors, having their long boats after them, and the crew of each walking the decks; and that his children and several of his domesticks took particular notice of a large sloop among them: As the place they were moored in was not a safe harbour, nor that Sound a frequent passage to the western ocean, he dispatched an express to his servants, who were at a good distance about their labouring, with a view to send a boat to those ships, either to bring them to a safe harbour, or to pilot them out to sea, as they chused; and, after his servants came up, all of them saw the vessels, as formerly described; but while they were deliberating what to do, the scene disappeared gradually. In two years thereafter, the same number of ships, the remarkable sloop being among them, came and dropt anchor at Gorminish, which was attended with all the circumstances above related, according as Eansay told the whole to Mr. Kenneth MacAulay present minister of the Harries from whom I had this relation; and who says there are several still living witnesses of the above representation and its accomplishment.

“John Campbell, son to the said Angus, now tacksman of Eansay, told me he had seen two ships, cast on the shore of the north-west side of the island, he himself being on an eminence close to the shore; and that on a sudden both vanished from his sight: But was literally fulfilled at the same time, the first Second Sight, (seen by his father), had its completion;

there being two of the fleet before-mentioned, wrecked in the individual place, as he had seen them by Second Sight.

“At Rapho, ten miles south-west of Londonderry, lived James Laird merchant, and Mary Henderson his wife, a virtuous and pious gentlewoman. To them were born three sons, Matthew, Francis and John: The father employing himself in the business of his merchandize, intrusted the education of the children (for the most part), to the mother: In this charge she so well succeeded, that she brought up the two eldest for the ministry. About the year 1701, or 1702, beginning of winter, she sent Matthew the eldest, for his last year, to study divinity at Glasgow. Some few days after he had left Rapho, as she and the servant-maid were sitting by the fire-side, after the rest of the family were gone to bed, the night being stormy, the good woman smoking her pipe; all on the sudden she and her maid heard several doleful loud cries, the first loudest, the rest by degrees turning lower and lower: At the very first cry, the mother threw the pipe away, clapped her hands, and cried with a loud voice, you is the cry of my Matthew, and this night he is drowned! She immediately lighted a candle, got the key of his study; and she and the maid went in, and found everything in the same order her son had left them. Upon their return to the house, her weeping and lamentation alarmed the rest of the family; and she telling them what she had heard, all of them spent the remainder of that night in tears. And soon thereafter, to their inexpressible grief, were confirmed in the mother's suspicion of what she feared from so extraordinary a presage. My informer heard the above relation frequent from her own mouth (being a school-boy in said Rapho, some few years after the thing happened).”

We have thought it well to preserve in all cases the quaint and racy phraseology used in the old book, and to print *verbatim et literatim* the narratives we quote. Their interest depends so much on the naïve way in which they are told that a summary would spoil them.

MAY we remind our readers that the second Assembly of the London Spiritualist Alliance is to be held at 2, Duke-street, Adelphi, next Tuesday evening, February 5th, when Dr. Wyld will address the meeting on “Miracles as Consistent with Nature, Science, and Religion?” We trust that members will attend and encourage those who are responsible for these meetings to persevere. They *must* succeed if only friends will come.

MR. JOHN PAGE HOPPS, of Leicester, is about to conduct three special gatherings at the Royal Foresters' Palace, 93, Cambridge-road, Mile End, on Sundays, February 10th, 17th, and 24th. We desire to call attention to this very serious attempt on the part of one of the most capable of our public men to reach the masses. Everything is free, books of the words to be sung included. Doors open at 6.30. Mr. Page Hopps will speak on the following subjects :—“Life's a Battle: How to win it”; “A Commonsense View of a Future Life”; “This one thing I do—I press on.”

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

Physianthropy: or, the Home Cure and Eradication of Disease. By Mrs. C. L. H. WALLACE and “LEX ET LUX.” (Second Edition.) Price 1s.

366 *Vegetarian Menu.* By the same Author. Price 1s. (Both books published by the Author, Oxford Mansions, Oxford Circus, W.)

The Morning Star. Vol. I., No. 1.—A Theo-philosophical Magazine. (The Plough Publishing Co., Mackill and Co., 127, Stockwell-street, Glasgow.) 2d.

Lucifer. Vol. III., No. 17.—“The Slain Dove,” by Evelyn Pyne, will repay perusal. Also “The Genesis of Evil in Human Life” and a “Dialogue on the Mysteries of the After Life.” There is also another account of “Automatic Writing,” together with other articles which make up an excellent number.

Against Her Will is a story by William E. Bailey (Johnstone and Co., Temple Chambers, E.C. 1s.), not too cleverly constructed of Magic, Mesmerism, and of the Occult generally. Mesmerism plays the chief part, and, if the agony had not been so highly piled up, it might have been a very useful piece of portrayal of the risks that a sensitive girl runs when she allows a villain to get power over her. The booklet is added to our library.

IMAGINATION AND PHANTASY.

BY A. J. PENNY.

"It matters not what our wills and imaginations are employed about; wherever they fall and love to dwell, there they kindle a fire, and that becomes the flame of life, to which everything else appears as dead . . . that which concerns us therefore is only to see with what materials our prevailing fire of life is kindled."—W. LAW's *Appeal to all that Doubt*, pp. 307-309.

While writing on these subjects I am aware that my treatment of them is as insufficient as the babble of a child, and that where I seem to myself to think clearly on the surface of depths unsearchable, that clearness is probably more due to ignorance than to knowledge. Minds scantily furnished with received ideas, and saturated with the less restrictive teaching of intuitional seers, are prone thus to presume. But what still emboldens me to do what I can with their dicta is the conviction that tentative outlines of thought, if but firmly and clearly presented, may serve as skeleton maps serve in the school-room. They do not pretend to suffice; they only make ready a frame for larger knowledge to fill up.

Boehme and Swedenborg agree in reprobating Phantasy. The first assigns to the arch rebel "the kingdom of phantasy," because, breaking the harmony of the seven spirits of God's eternal nature, [I italicise the word as a reminder that they cause an eternal coming to be in ceaseless interaction] he "introduced the eternal will out of the temperature into division, viz. :—into the disharmony of the phantasy; which phantasy instantly seized upon him, and therein brought him into an unquenchable cold and hot fire source, into the opposition and contrariety of the forms and dispositions.* For the wrath of the eternal nature, which is called God's anger, manifested itself in them [notice the plural pronoun; all those forms became creaturely] and brought their will into the phantasy; and therein they still live, and can now do nothing but what the property of the phantasy is, viz. : practise foolery, shows, tricks, metamorphose themselves, destroy and break things; also elevate themselves in the might of the cold and hot fire, frame and will in themselves, to go forth above the hierarchies of God, viz. :—the good angels."†

In another of his works Boehme credits these slaves of phantasy with originating the changeful fashions of dress that so often disfigure womankind, and indeed there has been much of late in the monstrous projections and elevations of its style to make one ready to believe it.

To sum up all, the self-will of the creature "set the phantasy in the place of God, and then the Holy Spirit departed from its nature, and now it is a spirit in its own self-will, and is *captivated* in the phantasy as we perceive in Adam. Now when the root of the soul, through the devil's inspiration or infection, elevated itself, then the Holy Spirit departed into his own principle, and so Adam became weak in the image of God, viz., in the temperature; and could not in the similitude, magically bring forth his like out of himself."‡

[Swedenborg's definition of *image as the spiritual, and likeness as the celestial*, representative of God is worth remembering here.]

In these two passages the most important doctrines of Boehme are comprised, and the essential difference of phantasy and true imagination implicit. Man was destined, in the kingdom of a great dethroned angel, to generate a race manifesting God, as His delegate and representative. The phantasy to which he became subject is but "a *theatric play of the geniture*,"§ because it can never evolve light and heavenly substance without which God cannot be revealed to the creature. The "phantasy only *imageth or formeth itself*; and now that phantasy receiveth nothing into itself but only a similitude or thing like itself; and that likeness is the power of its life. If anything else did come into it, then the phantasy must cease and vanish, and then would that vanish with it, out of which it is generated, viz., nature; and if nature did cease and vanish away, then the

* "Consider, there are two forms of fire, a hot and a cold." (*Threefold Life*, chap. 8, verse 41.)

† According to the dark impression a cold fire and a false light arising through the imagination of the harsh impression, which light hath no true ground. The hot fire hath a fundamental light arising from the original of the divine will, which doth also bring itself forth in nature through the fire into the light."—*Sixth Epistle*, pars. 29 and 30.

‡ This is Boehme's own account of the two fires, so unintelligible to me that sometimes I have thought, does he thus indicate what we call negative and positive electricity?

† *Election*, chap. 4, pars. 72, 73, 74.

‡ *Ibid.*, chap. 6, pars. 93, 94.

§ *Ibid.*, chap. 4, par. 111.

Word of the Divine power would not be speaking or manifest, and God would remain hidden."*

There is given to reflective thought the cause of the necessity of the Redeemer of our race coming to it in a similitude—in the disguise of our phantastically monstered human nature. Had He come to our world even in its pristine glory, the consuming fire of His Divine love would have destroyed the object of salvation. But the Word was made flesh, and "re out" spoke everlasting love, in the flesh, dwelling among us amid the phantasies of earthly life, till the imagination of man was once more quickened in "the looking-glass" of Deity.

"This new fountain of Divine love and unity hath with its outflowing, in Christ incorporated itself into the true life of the three principles of the human property, and is entered into the imaginary thoughts, into the natural creaturely apostated image like will of the life and assumed humanity; and broken the selfhood and own self-willing with the inflowing of the sole and only love of God, with the eternal one, and inclined or turned in the will of the life again into the *Temperature*: where then the devils introduced will become destroyed, and the painfulness of the life became brought into the true rest."†

Throughout his "Spiritual Diary" Swedenborg tells of Phantasy in various aspects—as a means of discipline carried on by Divine wisdom through the permitted agency of "castigating spirits" often cruel in their mode of inflicting torture. And "the cruelty of the infernals can never be described; they act from phantasy in a most cruel manner against others, upon whom they practise such cruelties that if they were described they would cause horror." . . . "For such is the power of phantasies among souls that they can induce, as it were, a bodily sensation, and thus excruciating pains." (No. 374.) "It is wonderful that souls and spirits have sense (or sensation) altogether as in the body—thus they have the sense of touch, as when they touch their garments. In like manner as to cupidities and appetites, heat, cold, yea perspirations, which are as actual as in the body, when, nevertheless, they cannot be otherwise called than phantasies; but inasmuch as the sense is real, such as it is in the body, they are, as it were, real sensations. These and similar things are induced upon spirits by an imaginative direction." (No. 364. See also 376.) "Unless the Lord should take away their phantasies, their corporeal things thus remaining in their minds, they would be tormented with much severer anguish than in their bodies; for evil spirits and the diabolic crew not only have such phantasies, but they inflict the like upon the minds of those whom they torment, which, unless the Lord took away and moderated, they would have a hell vastly more excruciating than would ever be possible from their bodies being held in the suffering of the most intense anguish." (No. 1720.)

Our recently acquired knowledge of hypnotic experiments should enable us to believe this. By bending, or removing phantasies, Swedenborg tells us in the same book, gradual reformation in vicious spirits is effected, for with his usual sagacity he sees these phantasies to be so much a constituent of man's present nature on either side of death, that it would not be safe to remove them suddenly.

"At the present time," he wrote in 1747, "when there is no faith, and when scarcely anyone can be prepared for Heaven in the earth-life [he says, *other life* referring to this from a transmundane position], because they are in an inverted order of life, there is nothing but mere phantasies or hallucinations of the senses, which remain in souls, or in their natural mind, in the which the life of the man living at the present time chiefly consists. This natural mind, full of so many phantasies, is not broken, that is, its phantasies cannot at once be shaken off and extinguished, for in this case the man himself would be broken down, and nothing as to his sensitive life would remain; for this life is composed of mere phantasies—a fact which from many things is so evident that no doubt can be entertained on the subject. There is an insanity in all things which compose and govern the life of man." (No. 426.)

Indirect confirmation of that saying, "phantasies cannot at once be shaken off, for in this case the man himself would be broken down," seems to me to have been given by the fact which Sir A. Helps noticed some thirty years ago in the *Spanish Conquests in America*, that "native tribes die out so soon as their ideas are conquered." Assuredly whenever habitual belief is sapped by misgivings, the whole inner man is weakened and a state of nervous collapse results, which must injure bodily health.

(To be continued.)

* *Election*, chap. 4, par. 122.

† *Divine Vision*, chap. 2., par. 14.

CORRESPONDENCE.

Mr. Page Hopps's Sermons.
To the Editor of "LIGHT."

SIR,—Age, and many demands on what of energy remains, prevent any public expression of the interest which I continue to feel, both in your ably conducted journal, and in the movement which it represents.

The fact of your having in your notice of Mr. Hopps's sermons travelled into a domain with which I ought to have some acquaintance, will account for and perhaps justify my troubling you with a few lines.

For my friend Mr. Hopps I entertain great respect. The verse which he describes as repulsive and taught to children:—

"I bring my guilt to Jesus,
To wash my crimson stains
White, in His blood most precious
Till not a spot remains"—

is one which I certainly should not have written, and the good taste of which is more than questionable. Still, I cannot but feel that the force of what both he and you have written respecting it lies in the language employed rather than in the argument intended to be expressed. Let me say first, that the figures employed are of frequent occurrence in our sacred Scriptures, and I think to describe them as "rubbish" is scarcely compatible with an intelligent perception of their import. Second—Although the language of the verse in question is that of a theology well nigh effete, it is one maintained still by some of "the excellent of the earth"; and to speak of it in such strongly contemptuous terms is to overlook the fact that about all such matters we all are but "infants crying in the night." Third—The language of the verse is capable of being explained and used in a sense which though, of course, not approved by all, will commend itself to a large proportion of those who are at the same time truly devout, and who subscribe to a theory of Christian doctrine capable of being defended on the ground alike of reason and of Scripture teaching.

I submit that a child might be instructed as follows:—Sin is the curse of humanity; the object of the life and death of Jesus was to reveal that Divine love which, when apprehended, begets a loathing of all sin, and sympathy with all that is true and pure and good; and it is our privilege to be permitted and enjoined to confess our unworthiness, and so to ponder and realise the love declared in the life-long and death-including sacrifice of the Lord Jesus as to be delivered from the power of evil, and enabled to exemplify all excellence. A child thus instructed would find in the metaphorical language of this verse a jewel of no mean value.

I would on no account seek to promote theological discussion in your columns, but, "if you please, sir, I did not speak first."

236, Richmond-road, Hackney.

W. MIALL.

January 21st, 1889.

We do not desire to speak otherwise than respectfully of the honest beliefs of any man. But if the verse in question be only the utterance of "an infant crying in the night" it is not necessarily melodious, and we wish the child would cease to cry.—ED.]

Doubles.

To the Editor of "LIGHT."

SIR,—Referring to cases of well attested doubles preceding actual presence, you say "What was the *causa causans*?" At the loosening of that knot I have pulled hard and long, for my husband's duplicate appeared once in a most pointless and unexplainable way. He was seen from a window of his house coming up the drive, with exactly the same dress, gait, looks, and pace of movement with which he was wont to approach it several days in every week, when returning from Exeter, four miles off; only, as it was more than an hour before the usual time, the cousin who watched him draw near was a little surprised, though not enough to follow his further movements. But when from the same window she saw him walk up to the house, in precisely the same way, at his regular hour, it was an astonishment. He could in no wise explain his appearance having been "put in" before. Nothing unusual had occurred to mind or body, and nothing to account for it happened afterwards. Years later he has spoken to me of the fact as an insoluble enigma. The rough guesses I have put together since, when trying to appease my cravings for causality, are these. In the last analysis the will is the individual human being: supposing that in

this case the will went homewards eagerly, thought, with its imagery, attending; after many years with frequent drives and walks to and from Exeter, the road must have had abundance of his *aura* diffused along it; and if, as Madame Blavatsky has been teaching us lately, what Boehme and I believe Plato taught also, that visible man was originally built up upon the lines of "an etherial prototype," is it quite unthinkable that a strong thought of, or will for, getting home might act as a magnet, attracting all the images of a person left in the astral light, and thus form, unconsciously, a facsimile of the real body?

I grant that this sounds nonsensical enough, but until sense can be got at, nonsense must often be its *locum tenens*. Perhaps it should be mentioned that Mr. Penny's impression had been seen by another witness sitting at his writing table, while he was sleeping in another room: as this double appeared in a chair that he habitually used while working the brain intensely, it is not so difficult to understand. Yet, possibly, it proves that his personality was a forcible seal for impressing itself on the ambient register. The only other person, of whose thrice-seen double I have had authentic testimony, has a rich and powerful spirit also.

January 26th, 1889.

A. J. PENNY.

Dreams Fulfilled.

To the Editor of "LIGHT."

SIR,—Noticing in your columns the letter that appeared in the *Sporting Life* respecting a horse named Massard, dreamt of by a correspondent as winning a race, I may say that I also last year dreamed of three horses winning a race each. In my first dream I thought I had in my hand a list of horses that would run for a certain race; but while I was looking at it a cloud seemed to pass down the paper but stopped at the name of "Rhythm," and the cloud or mist passed gradually over the other part of the paper, leaving only the name "Rhythm" clear to my gaze. A horse of that name won a race on the following day.

Some months after I had another dream. This time I thought I was down on a racecourse with a brother of mine, but the course seemed to be very misty. My brother turned round to me and said, "George, what shall I back?" I then thought I heard the horses cantering up to the starting post, and out of the mist I saw the white legs of a horse, one of them cantering up to the post. I turned round to my brother, and pointing to the white legs of the horse (I could not see any other part of the animal) said "Back that one with the white legs." The next day a horse named Whitelegs won a race. Another time, while passing into slumber, an audible voice said "Clink Stone." It startled me much for the moment, but thinking it was perhaps some trick of the brain, I went to sleep. The next day a horse named "Clink Stone" won a race.

I have one other story, but this happened to my mother some years ago. She dreamed that she came downstairs into the scullery and saw the window open and the floor strewn with straw. She passed on to the back door, where she saw a man dressed in green corduroy. She then went back to the scullery window, and, standing there, a gun was fired from outside at the window. My mother fell down screaming and in much fright. The following morning she told her dream at breakfast. Soon afterwards she happened to be standing by the window of her dream when two neighbours, who were out shooting, passed by and fired accidentally at the window, smashing the glass all round my mother. She fell screaming to the floor, but, happily, was not injured. We all rushed into the room, some of us saying, "There is your dream." G. W. L.

The Alleged Cures by Canon Larkin.

To the Editor of "LIGHT."

SIR,—Having read, in your number for December 22nd, of certain alleged cures of the lame, halt, and blind by Canon Larkin from Surrey, at Cavan and Mullingar, in Ireland, I have bethought me of writing to a gentleman at each of these towns to know how far, in their opinions, these accounts from the *Freeman's Journal* were to be relied upon. Here are copies of the letters which these gentlemen were so good as to send in reply. I give you their names on my card, though not for publication. They are both Protestants.

The despatch from Cavan says: "Your letter, I confess, a little surprised me, as it was the first indication I had of the wonderful miracles performed in the parish, in the centre of which I reside. I did not, therefore, reply until I had made due

inquiries. The result of these inquiries is as follows: A priest of the Roman Church arrived in the town, and put up at the Farnham Arms Hotel, evidently the man you refer to, professing to perform cures. As soon as the Roman Bishop, who resides here, and the parish priest of Cavan, heard of him, they both went to the hotel on Sunday evening, and, whatever happened, he left in the morning, 'hunted by his own Bishop,' as the people here say.

"He then went to Mullingar where, I hear, a similar visit from the Roman authorities there had a like result. As to any attempt at cures, the poor people, I am told, are as bad as ever now. We all know that faith or strong credulity has sometimes great powers over certain nervous complaints, but as to the blind, lame, &c., being cured, he might as well have added—and the dead raised. It is quite true that a number of our poor credulous sick, &c., came from distances to see and be cured by him."

It seems, by the above, that in Ireland the Bishop and priests of his Church gave the Surrey Canon no time except for instantaneous cures, which apparently did not, according to this courteous letter, take effect. But, if he were sane, it is difficult to believe that he would have gone boldly to work in the way he did, unless he had some faith in his own powers.

Here is a copy of the letter I have received from Mullingar:—

"I have received your letter on the subject of the cures professed to have been performed by a Roman Catholic priest.

"I have not seen Hughes or the boy said to be cured of lameness, but I have heard from good authority that they have not been cured. I know the blind man McCormack. I was speaking to him a short time ago, and he told me he was not cured, nor did he receive the least benefit from Father Larkin. McCormack is well-known in Mullingar, and the Roman Catholics acknowledge that he is still as blind as he was before."

Nevertheless, what has happened once can always recur. Some of your readers may know something of the antecedents of Canon Larkin, of Surrey, and may help to rescue him from under the veil drawn over him in Ireland, not least, apparently, by the writer in the *Freeman's Journal*. AN OBSERVER.

Professor Huxley and Spiritualism.

To the Editor of "LIGHT."

SIR,—I shall feel greatly obliged if you would kindly insert the enclosed letter, which I forwarded to the editor of the *Pall Mall Gazette*, but which he courteously declined to insert on the ground that the question was virtually closed and that it might be better to direct it to Professor Huxley himself. As Professor Huxley's letter has been so broadcast throughout the kingdom, and is not likely to be beneficial to persons who are ignorant of Spiritual phenomena, I think it is only proper and fair that its follies should be exposed in the same open manner. Its influence upon those who are familiar with Spiritual phenomena will be twofold—upon the generous a feeling of pity; upon the energetic and truth-loving, a feeling of contemptuous indignation.

T. P. BARKAS.

Newcastle-on-Tyne.

January 22nd, 1889.

"SPIRITUALISM UNMASKED BY PROFESSOR HUXLEY."

TO THE EDITOR OF THE *Pall Mall Gazette*.

SIR,—In some of your issues during the present month there has appeared a correspondence on Spiritualism to which the chief contributor is our celebrated biologist, Professor Huxley. There is not another man in England to whose opinions on biology I would pay more deference than to those of the distinguished Professor; but after perusing what he has published respecting the phenomena of Spiritualism, there are, perhaps, few to whose opinions on that subject I could pay less regard.

The learned Professor has devoted a few hours to the investigation of some of the most elementary phenomena, and yet from that trifling and manifestly biased investigation he ventures to give the most dogmatic opinions respecting the subject, and designates all who practise or believe in the phenomena, and the spiritual theory associated with them, as dupes or knaves.

I need only point out that, whilst what are termed spiritual rappings may be feebly imitated by cracking toes, and alleged revelations respecting the departed may be true or false—as ignorance and untruthfulness are probably not limited to the present state of being—there is, nevertheless, such an accumulation of facts based upon competent and almost exhaustive information respecting the phenomena of Spiritualism, as to render disbelief in those facts folly, and rejection of the alleged facts without due investigation immoral.

As a contrast to Professor Huxley's casual investigation of the alleged facts, I may mention that I have, as opportunities presented themselves, cautiously investigated them for nearly forty years; that I

am not and never have been mediumistic; that I have examined them as a cool and dispassionate outside observer; that I was as ready to accept or reject one theory as another, provided the evidence were clear; and that the result of the whole inquiry is, that I have received proof palpable of most of the more advanced phenomena that are alleged to have occurred at séances, and that, making the widest allowance for illusion, deception, hypnotism, mesmerism, and all the natural agencies that are offered as explanatory of the alleged facts, I believe that they are real, genuine, non-illusory, and inexplicable on any ordinary laws of physics and psychology. I have seen, for example, rooms filled with moving luminous points of various colours; I have requested the coloured luminous bodies to move in various directions, and they have obeyed my expressed desires. I have in full light had a guitar played in my own hands. I have had writing, both in longhand and in phonography, produced upon paper and slate held by myself; I, and other observers at the same time, have seen numerous human forms grow up out of apparent nothingness in an open room, the medium visibly sitting with us, and I have seen those forms disappear in the open room without screen of any kind; I have seen, shaken hands with, and even embraced them, and they have vanished in the centre of the apartment. I have had answers to hundreds of questions asked in writing and replied to in writing, by a comparatively illiterate medium, on various critical departments of physics, music, metaphysics, psychology, &c., and I have all the MSS. in my possession, the answers being such that I could not with careful preparation improve their excellence, and such as I believe Professor Huxley, with his life-long study and exceptional ability, could not equal under similar conditions. All the MSS. are extant, they are in my cabinet, they are open to the investigation of Professor Huxley or any other gentleman who may desire to examine them, and I shall be glad to ask the same questions of any living man or woman, and shall be much surprised if their answers even approach in excellence those received through a comparatively uneducated young woman medium, through whose hand all of them were written in the presence of critical witnesses.

I should esteem it a great favour if Professor Huxley would venture replies even to a small selection from the questions asked and answered, and as he is likely to be in Newcastle-on-Tyne during the next meeting of the British Association I shall be glad to give him, or any of his friends, opportunities of testing their skill in replying to them. Should Professor Huxley try this experiment, he is at liberty to bring "a shorthand writer with a watch" if he thinks proper, and a dozen friends to witness the experiments. I shall bring one witness, he being a non-believer in Spiritualism, and he shall sit in any part of the room allotted to him by the company.—I am, &c.,

Newcastle-on-Tyne.
January 18th, 1889.

T. P. BARKAS, F.G.S.

SOCIETY WORK.

5, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Last Sunday evening a paper was read by Mr. Fraser, on the "Tree of Knowledge," which proved highly interesting to those present. The room was crowded. Questions were asked and answered during the evening. Sunday next a lecture at seven o'clock by Mr. Iver McDonnell.—A. GIFFORD.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, HIGH-STREET, PECKHAM.—At the anniversary services, on Sunday, three well-attended meetings were addressed by Miss Blenman, Mr. J. Robertson (Glasgow Spiritualists' Society), Mr. Bevan Harris (Newcastle), Mr. R. J. Lees, Mr. Harper, and others. On Sunday next, Mr. J. J. Vango, "Clairvoyance," at 11 a.m., Miss Blenman at 7 p.m.—W. E. LONG, Hon. Sec.

LONDON OCCULT SOCIETY, 18, BAKER-STREET (close to Baker-street Station, opposite the Portman Rooms).—On Sunday evening next, at seven, Mr. T. Everitt will deliver a lecture entitled, "Our Early Phenomenal Experiences." We hope to see a large audience on this occasion. Many who have only recently come into the movement ought to hear of the wonderful phenomena of earlier days. On February 10th, "Mysticism in the Far East," by a gentleman who has had much experience in the Orient. February 17th, Mr. Sinnett, on "The Spiritual Faculties of Man." February 24th, Mr. T. B. Dale, on "Astrology, the Laws and Uses."—A. F. TINDALL, A. Mus. T.C.L., President, 30, Wyndham-street, W.

ZEPHYR HALL, 9, BEDFORD-GARDENS, NOTTING HILL GATE, W.—On Sunday morning, Mr. Earl, member of the New Church, gave an address upon the "Personality of God"; after which a very animated exchange of opinions took place between several members and friends. Healing by Mr. Goddard. In the afternoon the members held a séance. In the evening Mr. J. Veitch, who was expected to lecture, was unable to attend, being called away from London, and Mrs. J. M. Smith, of Leeds, kindly consented to fill the vacancy; after which some excellent clairvoyant descriptions were given, which apparently took the audience by surprise. Miss Vernon again favoured us with some excellent singing. Next Sunday, at 11 a.m., Mr. W. O. Drake will read his essay upon "Salvation." Healing by Mr. Goddard. In the afternoon a committee meeting at three. In the evening, at seven, Mr. Robert Lees will lecture, followed by "Clairvoyance" by Mr. Goddard, sen.—W. O. DRAKE, Hon. Sec.

SUNDAY EVENING GATHERINGS FOR THE PEOPLE.—Mr. John Page Hopps (of Leicester), will, by request, conduct three special gatherings in London, at the Royal Foresters' Palace, 93, Cambridge-road, Mile End, on Sundays, February 10th, 17th, and 24th. Commence at seven. All seats free.

MR. E. DAWSON ROGERS.

We reproduce from the *British and Colonial Printer and Stationer* the accompanying portrait of the founder of this Journal. Our readers may like to know something of the daily life of one to whom they are so greatly indebted for ungrudging service from the time that "LIGHT" dawned. The interview gives the facts, or some of them, respecting the onerous and responsible work of the Manager of the National Press Agency. We know him in another way, as an unflinching Spiritualist who has rendered to Spiritualism more service than most people know for close upon twenty years.

A GREAT NEWS AGENCY. STEREO COLUMNS AND PARTLY PRINTED SHEETS.

An Interview with Mr. E. Dawson Rogers, of the National Press Agency.

WE wonder how often the man who is thirsting for the latest news of the day, and who gets all his wants supplied for you be good enough to give us full particulars as to the nature of your business?"

a penny, gives so much as a passing thought to the modern marvel of energy and skill which makes it possible to furnish at so cheap a rate all the important items of intelligence from every part of the civilised world well up to date. Old established journals, which in the course of years have reached a circulation of almost fabulous figures, and whose proprietors have thus accumulated an amount of wealth which many a nobleman might envy, can command the services of the most accomplished writers, can send "special correspondents" to the seat of every war, and can have their own representatives in every important town and city at home and abroad; but there are hosts of journals, daily and weekly, which are not so fortunate as to be able to afford these luxuries, and yet in the way of prompt intelligence and literary talent, resemble in many details their more wealthy contemporaries. How is it done?

To find an answer to this interesting question, and at the same time to gain some information which our readers might be glad to possess, we recently instructed one of our staff to seek an interview with, and procure a photograph of, Mr. E. Dawson Rogers, manager of the National Press Agency, Limited, 13, Whitefriars-street, E.C., which is probably the largest, and in some respects the most complete, organisation of the kind in the United Kingdom.

Our first attempts to obtain an interview with the manager of the National Press Agency were fruitless, as he was on each occasion too busily engaged with callers; but we succeeded at last, and Mr. E. Dawson Rogers, on learning the purpose of our visit, at once courteously assured us that we were quite at liberty to wander over the establishment and see for ourselves the working of the several departments. We replied that we should gladly avail ourselves of the privilege thus afforded us, but that we feared we should at the same time fail in our object unless he would kindly aid us by answering such questions as we might feel it needful to put. "For instance," we said, "will

we furnish also many specialities, written for us by competent men, such as articles on Agriculture, Science, and Art; Money Markets; Biographies; Letters for Ladies; Short and Serial Stories—to say nothing of such matters as Columns for Children and Young People, Gardening, Hints for the Home, Business Abroad, London Clubs and Society, Bits from Books, and many others which have the advantage of being as good to-morrow as to-day—a convenience which is often much appreciated when local news is pressing."

"We observe that you spoke of biographies—do you mean of living men?"

"Yes! to be used when they are dead. I have in stock biographies in manuscript of most men and women of note, either socially or politically; and I have many in stereotype. As soon as I have reason to suppose that one of these is seriously ill, the proof or stereo is sent out and is ready for printing simultaneously with the announcement of death. Yes—the manuscripts are of course subjected to frequent revision to keep them up to date. But come with me and see the routine of the day's work."

"Well, that is rather a large order," he replied, "and would detain you needlessly long. But I will give you a brief outline, and then, as we go over the premises, if any point occurs to you on which you desire further information, I will cheerfully give it you as far as I can. Shortly, then, we supply partly printed sheets and stereotype columns to the provincial and London suburban Press; and to enable us to do this efficiently, we collect the news by the aid of reporters in London, and by telegraphic and other services from the country. This is carefully sub-edited, frequently re-written, and then passed on to the composing-rooms. I should add that the news is also supplied to subscribers in flimsy or in proofs."

"Excuse me—but are your supplies confined to news exclusively?"

"By no means! We have a staff of leader writers, and send out leaders and London letters daily, in addition to the current news; and



MR. E. DAWSON ROGERS.

Reproduced from a photograph by the Meisenbach Co., Ltd., London.

"Just one word before doing so. You spoke of Leaders and London Letters—are these mostly on social subjects, or are they political?"

"Both!"

"Then how do you avoid treading on people's political toes?"

"The matter is a very simple one. All our news, and our leaders on social topics, are of course quite impartial. As to our political leaders, my customers know exactly what to expect, and I never ask my leader writers to write anything but their honest convictions. Yes, I am quite aware of what is sometimes said, that writers are the servants of the paper on which they are engaged, and may be reasonably expected to write not their own views, but the views which the paper is supposed to represent. But rightly or wrongly, I do not believe it. I feel that it is neither more nor less than immoral. If a leader is wanted which we cannot in conscience write, it must be supplied by the parties themselves."

"But what use can you make of it?"

"Ah! that reminds me of something that I forgot to tell you. We print a large number of papers entirely, for which the proprietors furnish what copy they require, leaving us to fill up with stereo, which saves them the need of a local printing establishment. But come!"

Accompanying the manager, we were then conducted to the sub-editors' rooms, and were interested in the busy scene of telegraph and reporters' messengers arriving with copy; and were struck with the expedition with which some of it found its way at once into the waste basket, while other portions were promptly "refined" or "boiled down," and passed on to the compositors. Following the copy, we passed on to one of the composing-rooms—one of the largest, best lighted, and most airy we have seen in London—and were charmed to observe the neatness and quiet order which prevailed; and were of course gratified to hear Mr. E. Dawson Rogers express his conviction that a more steady and respectable body of men were nowhere to be found.

"Do you find them uniformly so after a Bank Holiday?" we asked.

"Yes, not only after a Bank Holiday—but on a Bank Holiday. For, as you may guess, with the exception of Sundays, we are able to suspend business on two days only in the year—Good Friday and Christmas Day."

Watching the composition and the transference of the matter to the gun-metal galleys in which the columns are locked up for taking the stereo moulds, it occurred to us that we nowhere saw either page-cord or sponge, and on mentioning the fact Mr. Rogers requested one of the overseers to show us that neither one nor the other was necessary; and we then saw dry and untied matter, in columns and parts of columns, shifted from galley to galley, from galley to stone, and from stone back to galley again, readily and quickly, without the displacement of a single stamp. Mr. Rogers explained to us that there was great delay in taking stereo matrices if the matter was either tied or wetted, and that being anxious to get as late matter as possible despatched in stereo by any given train, he had years ago made it a *sine quâ non* that both cord and sponge should be dispensed with; and practice had shown that neither the one nor the other was at all indispensable.

Passing through another large composing-room, the exact counterpart of the last, and also through a floor stored with huge piles of "news" paper of various sizes, we made our way to the foundry, which occupies the top of the building, and is constructed so as to be practically fire-proof, with concrete floor and roof, and iron doors. It is, we should think, as well furnished a foundry as it is possible to imagine; and in addition to the usual moulding and casting apparatus, is fitted with several steam-driven planes and saws for both metal and wood, capable of turning out hundreds of columns per day, all trimmed and finished to the greatest nicety. One little machine especially interested us for rapidly planing the bottoms of wood-columns to type high: two sharp knives revolving at the rate of 1,500 times per minute, make 3,000 little "chops" per minute, leaving the wood more evenly and smoothly planed than could possibly be done by hand, and of course at a vastly greater speed. We were interested in watching the rapidity with which the work was being turned out in this room, in three different forms—type high metal; thin plates for fixing upon permanent metal beds kept in readiness at the local printing offices; and surfaces of metal cast upon wood. These last have the great advantage of being so light as to cost little for carriage; and the metal being run into diagonal grooves through the whole length of the column, is thus held secure at every point. Mr. Rogers also pointed out to us some advantages attached to the thin plates, which were his own

special design, but these we are afraid we should not be able to make clear without diagrams and illustrations.

"Judging from what we see," we remarked, "you must have a very large demand for stereo. By what class of papers is it mostly used?"

"I cannot give you the name of any paper because I make it a rule never to divulge the names of any customers; but, as a matter of fact, I may tell you that they include papers of every class except those of the very highest standing, which are too wealthy to need our help; and even some of these frequently take matter from us in some form or other. Of course we never send the same matter to more than one paper within a given area."

"How about the varying measures of different papers?"

"We supply all our matter, both in stereo and in partly printed sheets, in both 15 and 16 ems. It is set in 16 ems, and moulds having been taken for stereo is over-run to 15 ems for other moulds. It would be an immense saving to us if I could induce all our customers to adopt the same measure."

"We suppose your stereo business is mostly confined to Great Britain?"

"Yes, of course; but we send some regularly to the Continent for English papers there; and you will be surprised perhaps to learn that in one case we send *moulds* of entire pages every week to a place some thousands of miles distant, where immediately on their arrival casts are taken from them. These are at once sent to press with the local matter, forming a paper which can be issued within an hour or two of the arrival of the mail, and yet containing whole pages of news from England."

"Do you find that the compositors in the country object to the use of stereo?"

"Only in very isolated cases. I remember one instance some years ago in which they refused to work if the use of stereo was continued, and the consequence was that the paper was stopped and the men were thrown out of employment. For remember that we can send out matter in stereo at a price much lower than the cost of composing it, and at the same time save the customer the cost of collection, and of sub-editing and editing. There are many papers doing fairly well with stereo or with partly printed sheets, and giving employment to compositors for advertisements and local news, but which without these advantages would undoubtedly cease to exist."

"Then we may take it that upon the whole you do not think that the use of stereo operates to the disadvantage of the compositor?"

"Quite the contrary."

"Is there any difficulty experienced in the working of stereo to make it look well?"

"There is great difference in the success with which stereo is worked, but there should not be. We have

customers who have used stereo for years, and from whom I have never a single word of complaint; indeed, most of our customers work it fairly well, but there are a few who make a mess of it. When you are passing through our machine rooms presently you can satisfy yourselves that stereo can be so worked that even you will scarcely be able to distinguish it from type. All that is required is a little tact. The columns sometimes get a little warped from rough usage—it may be in the office, it may be in transit—but they can be readily flattened in a minute on an iron surface. We have sometimes shown a customer who has called upon us how very simply and quickly he may overcome a difficulty which has puzzled him for years."

"And about stereotypes for web rotaries?"

"For rotary machines our stereo is mixed with the type, and moulds are taken for the circular casting boxes in the ordinary way; and the result is such that you would be at a loss to distinguish the columns stereo'd from stereo, from those stereo'd from type. Here is a paper produced in that way."

"Thanks! we can guess which is which, but really there is so little difference that we are not quite sure."

And indeed we were not sure. At any rate none but the very practised eye of a practical printer would even suspect the difference.

Descending to the lower floors we came upon the busy scene of men and boys and women and girls engaged in getting partly printed papers and the stereo columns ready for the cabs and vans awaiting them outside, and watched for a few minutes the turmoil of many printing machines on the ground and basement floors. And as we bade Mr. Rogers good day and thanked him for his courtesy we could not but reflect—"Little will the man who buys his penny paper to-morrow think of the skill, energy, and talent, and the mental wear and tear, which have been necessary to its production."